bladed thunderbolt, which the skilful TWASHTBI*
has framed for him, that he may achieve great
exploits in war. He has slain VRZTEAJ and sent
forth an ocean, of water.

10. By their power, they bore the well aloft? and
clove a&nnder the mountain that obstructed their
path. The munificent MAIUJTS, blowing upon their
pipe,[b] have conferred^ when exhilarated by the
Soma juice$_3$ desirable (gifts upon the sacrifices).

11. They brought the crooked well to the place
(where the *Muni* was)$_3$ and sprinkled the water
upon the thirsty GOTAMA.[c] The variously-radiant
(MAEUTS) come to Ms succour^ gratifying the desire
of the sage with life-sustaining (waters).

12. "Whatever blessings (are diffused) through:
the three worlds, and are in your gift, do yon
bestow upon the donor (of the oblation), who ad-
dresses you with praise. Bestow them, also, MAEUTS,
upon us; and grant us, bestowers of ail good, riches,
whence springs prosperity.

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[a] *Twa&Mr-i* here reverts to Ms usual office of artisan of the gods,

* *DJmmanto vdnam. The* Scholiast explains *rdnam* to "be a

lute, a *vind* with a hundred strings; a sort of JEolian. harp,
perhaps. *Dftamanto,* * blowing/ would better apply to a pipe; a wind-instrument.

[c] In this and the next stanza, allusion is made to a legend in which it is 'related, that the *Rishi Ootama^* "being thirsty, prayed to the *Ma-ruts* for relief, who? thereupon, brought a well, from a distance3 to Ms hermitage. This exploit is subsequently
(S&tta CXYI.) related of the *Aswim**